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Brief Relation
OF THE
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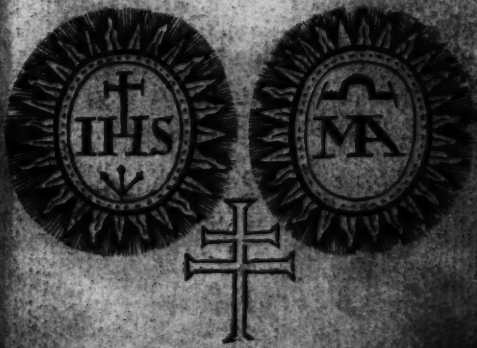

Superiorum permiſſu.

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A BRIEF RELATION OF THE ORDER AND INSTITUTE, Of the *Engliſh* RELIGIOUS WOMEN AT *LIEGE.*

THeſe Engliſh Religious Women at *Liege* reflecting how little their Order is known in *England*, becauſe this their only Houſe of our Nation is but lately begun, have de-

ſired this ſhort Paper ſhould be publiſh'd. For they conceive their Inſtitute to be ſo exceedingly agreeable and ſutable to our Engliſh natures, that many by the knowledge of it, may be invited to ſerve God in it, who otherwiſe in the world may periſh moſt miſerably.

This paper then is to give the Reader ſome little notice of that courſe of life which theſe Religious Women lead. They be called *Chanoneſſes Regulars*, of the Holy Sepulcher in *Jeruſalem*. Now becauſe it is the common opinion of Doctors, delivered in theſe words by (*a*) *Suarez*, *That the ſelf ſame judgement is always to be made concerning the firſt origin, and antiquity*

(*a*) *Tom. 4. de Relig. Tr. 9. L. 1. C. 10. v. 11.*

quity of Religious Women, as well in general, as in every particular Order, which is to be made of the first Origin and Antiquity of Religious men: We must see the first Origin of the Chanon Regulars of *Jerusalem*, who in Latter ages (because their cheif Monastery was at the Holy Sepulcher) were called Chanon Regulars, of the Holy Sepulcher in *Jerusalem*. For it is to be noted, that Religious women use not to begin Religious Orders, but (as the same *Suarez* teacheth) they only use to embrace those Religious Orders, which were first begun by men. Hence the Learned *Pennottus*, who in this age hath written a large Tome in *Folio*, of the History of the Chanon Regulars, saith, (*b*) *That in the very same manner that the*

(*b*) *Par.* 3. *cap.* 49. *n.* 1.

Institution of the Chanon Regulars proceeded from the Apostles, so also the Institution of the Religious Chanonesses proceeded from the very first birth of the Church.

2. Let us then see, how the Chanon Regulars of *Jerusalem* proceeded from the Apostles, from hence it will easily appear, how the devout Women in that most fervent Age of the Church, might imbrace the same course of life which the Religious men of the same Age had been taught to imbrace by the Apostles, as *Pennottus* in the Second Part and fourth Chapter proveth, by a multitude of Authors. Before the Apostles divided themselves into several parts of the World. They did make St. *James* Bishop of *Jerusalem*, as *Baronius* teacheth. *Anno* 34. and all Authors agree in this point.

point. So that St. *James* being the first of the Apostles who had his Bishoprick assign'd to him, he was also the first of the Apostles, who had a settled Clergy, with which Clergy he did constantly live; for he did not go about the world to Preach, as the other Apostles did, but he resided constantly at *Jerusalem* with his Clergy and flock. Now these Clergymen were not secular men, but truly professed Religious, having all of them made the Vows of Poverty, Chastity, and Obedience. And so leading a Regular life in common, they are often call'd Chanons, that is, Regulars. Hence St. *Antonine* in his (*c*) *Historial Summe*, citing *Vincentius Beluacensis* and *Sigebertus*, saith, *The Order of Chanon Regulars was first instituted by the Apostles*; to wit, when they

(*c*) *Tit.* 15. *cap.* 16. *fin.*

were together, and not yet divided over the world, but living together at *Jeruſalem*. It was then under their eyes, that St. *James* with his Clergy began to lead that kind of Religious life, which the Apoſtles would have the Clergymen of thoſe times to lead. Yea the learn'd *Suarez* (*d*) ſaith, *all hold for certain*; *that St.* James *in* Jeruſalem *did propagate the Order of Religious Clergymen, as alſo St.* Clement *at* Rome, *and St.* Mark *at* Alexandria. *And* (*e*) Pennottus *ſaith, there is no doubt, but that Religious Chanons lived at* Jeruſalem *from the time of St.* James, *until the time of* Conſtantine *the Great.* And much more after his time. So alſo *Bar-*

(*d*) *To.* 4. *d. Relig. Tract.* 9. *lib.* 1. *c.* 7. *n.* 16.

(*e*) *Lib.* 2. *cap.* 41. *n.* 2.

Barboſa (*f*) ſaith St. *James, firſt Eſtabliſhed this Order* (of Religious Chanons) *in* Jeruſalem, *and then St.* Mark *in* Alexandria. In fine this Verity among well read Authors is ſo general, that (*g*) *Tamburinus* ſaith, *All affirm, that the manner of life* (of the Chanon Regulars) *did flouriſh in the Apoſtles time, and was inſtituted by St.* James *in* Jeruſalem, *and by St.* Mark *in* Alexandria. See other Authors cited by him in this place: Well then, being that he ſaith, *All affirm this*, and *Suarez* ſaith, *All hold it for certain*, and *Pennottus* addeth, *There is no doubt thereof*, it might ſeem ſuperfluous in a ſhort paper to ſpend more time in citing more Authors: eſpecially ſeeing that this

(*f*) *In Collictan. tit.* 35.
(*g*) *To.* 2. *de Jure Abbatum.* 24. *Q.* 4. *n.* 4.

this Verity, of the Chanon Regulars being Instituted by S. *James* at *Jeruſalem*, and having this their first Institution from the Apoſtles, was proved ſo manifeſtly at the Councel of *Trent* by the chief Abbot of the Chanon Regulars (ſo to prove his precedence even before the moſt ancient Orders in the Church) that *Pius Quartus* having heard all that could be ſaid on all ſides (all which you may read in (b) *Tamburinus* at large in Eighteen Leaves *in Folio*) ſitting in his Pontifical Chair, did declare the firſt place among Religious to be due to the Chanon Regulars, and in the Bull which he ſet forth for the eternal deciſion of this Controverſy, he hath theſe very words: *It having been made ſufficiently known out of diverſe Apoſtolical*

(b) *Tom.* 1. *Diſp.* 25. *Quæſt.* 1.

ſtolical Letters, reaſons and proofs, that theſe Chanons were and are thoſe very ſelf ſame Religious Clergymen which St. Auſtine, *yea which the Apoſtles themſelves did inſtitute, we pronounce this definitive ſentence,* &c. Then followeth a large ſentence decreeing that Chanon Regulars *in proceſſions, in all publick and private Acts; in all Cities, Countries, Towns and places, ever ought to have had, and ſtill ought to have the firſt place.* The Pope ſaith this was proved *by divers Apoſtolical letters*; becauſe, as you may read in *Tamburinus*, and in *Pennottus*, (*i*) Paſchalis *the ſecond*, Benedict *the twelfth*, Eugenius *the Fourth*, (whoſe Bull he hath at large in his Third Part. Chap. 21.) do moſt clearly affirm, this Order to have been Inſtituted

(*i*) *Part. 2. cap. 4.*

tuted by the Apoſtles. And as for the Proofs of which the Pope ſpeaketh ; one main Proof was, that St. *James* did go always in the Surplice, which is the eſſential Habit of Chanon Regulars. Where St. *Hieronie* and all other Writers of St. *James's* Life do ſay, that his upper Garment was of Linnen. It was alſo related to *Pius Quartus* out of the Acts of St. *Silveſter* ; how St. *Euphroſius* came to *Rome* with that White Linnen Garment, which St. *James* was ſaid to have uſed. Thoſe who deſire more proofs, may read *Tamburinus*, *Pennottus*, and *Platus* his Second Book of the Happineſs of Religious ſtate, Chapt. 20. 21. 23.

3. Thus you ſee, how the Chanon Regulars were the firſt Religious men in the Church, and that the very firſt of theſe Chanon

non Regulars were those of the Church of *Jerusalem*. Now I will shew, that the first Religious Women in the World were those who imitated the life of these Religious Clergymen. First then you see, how undoubtedly most grave Authors affirm, that very self same course of life which was begun by *St. James* at *Jerusalem*, to have also (by and by after) been begun by *St. Mark* at *Alexandria*, which *Eugenius the Fourth* (in the Bull I just now spoke of) teacheth in most manifest words. For thus he saith: *Truly of this course of life next after the holy Apostles, St.* Mark *disciple to St.* Peter *was the first Founder in the Church of* Alexandria. *And the glorious St.* Austin *did beautify this course of Life with divine Rules.* Whence I draw this convincing Argument: Under St. *Mark* at *Alexandria* their

their lived, as well Religious Women, as Men; in the ſame Religious courſe of life, according to the evident Teſtimony of *Philo the Jew*, who Liv'd in thoſe times; which teſtimony is cited and approved by St. *Hierom*, and by (*k*) *Euſebius*, and admitted by the Church in Her leſſons upon St. *Mark*'s day. But theſe Religious Women, followed the ſame courſe of life which St. *James* had inſtituted at *Jeruſalem*, which we have proved to have been that Order of the Chandn Regulars; therefore it clearly followeth, that there were in the Apoſtles times, Religious Women of this Order. And queſtionleſs, in *Jeruſalem* it ſelf, where our Saviour and his Apoſtles lived and teached,

(*k*) *Lib. 2. Hiſtor. Eccleſ. cap.* 16.

teached, where our Lady, St. *Mary Magdalen*, and divers other holy Women, did by their words and examples ſo inflame thoſe who converſed with them, diverſe Women, were no leſs moved to imitate St. *James* at *Jeruſalem*, then St. *Mark* at *Alexandria*. Hence perhaps St. *James* in his *Liturgy* prayeth particularly *For thoſe Women who live in perpetual Chaſtity, and in Monaſteries*. Again, as *Suarez* (whom I cited in the beginning) ſaith, It is not ſo undoubtedly certain that there were Monks in the Apoſtles times, as that there were Religious men of the Clergy, and conſequently we cannot with ſo good aſſurance ſay, that Religious Women in the Apoſtles times were of any Monaſtical Order, as we can ſay that they were of the ſame Canonical Order

Order, of which thoſe Religious Clergymen were, who were their inſtructors and Directors. So we cannot with ſo great probability affirm, that St. *Martha* (who according to the Roman Breviary, did lead in thoſe times, a Religious life with divers Holy Virgins;) was of any other Order than of this Order, which for certain ſhe had ſeen with her eyes, founded at *Jeruſalem*, by the Apoſtles themſelves. This ſurely was the reaſon, why here at *Liege*, St. *Martha* is painted in this Habit, in a very ancient picture, kept in a Monaſtery of this Order. The ſame is to be ſaid of thoſe Religious Virgins, of whom St. *Ignatius* the Martyr, Diſciple to St. *John* the Evangeliſt, ſpeaketh in the end of his Epiſtle to the *Philippians*, when he ſaith, *Saluto Collegium Vir-*

Virginum: I preſent my commendations to the Colledge of Virgins. The word *Colledge* ſheweth that he ſpeaks of a Community imitating the life of the Religious Clergy. They were alſo Religious Women of the Clergy, whom St. *Helena* found at *Jeruſalem*, and invited to her table, powring water on their hands, and ſerving them like their handmaid. For (*l*) *Socrates* ſaith moſt clearly, that thoſe Virgins *Eccleſiaſticæ vivendi regulæ ſe Conſecravcrant: They had Conſecrated themſelves to an Eccleſiaſtical* (or Clergy) *manner and rule of Life.* This above a Thouſand and three Hundred years ago. And it is not very much leſs ſince St. *Baſil* in the end of his Rule did write certain ſetled Pennances for *Chanons* and *Chano-*

(*l*) *Lib.* 1. *cap.* 13.

Chanoneſſes. And near upon theſe times (*m*) St. *Ambroſe* feared not to ſay concerning the number of Religious Women in the Eaſtern parts. *Pauciores hic homines prodeunt, quam illic Virgines Conſecrantur. There be not here* (in Italy) *ſo many men born, as there be Virgins Conſecrated in thoſe Countries.* Who can doubt but that great part of this ſo very great number of Virgins did follow that courſe of life which St. *Mark* had taught them at *Alexandria*, and before him, St. *James* at *Jeruſalem*? For hence doubtleſs it was that *Jeruſalem* did ſo ſurpaſs all other places for the perfection of Religious life, even in Women; that St. *Hierome*

(*n*)

(*m*) *Lib.* 3 *de Virginibus.*

(*n*) inviting *Marcella* from *Rome* it ſelf to come, to be a Religious Woman at *Bethlehem* (hard by *Jeruſalem*) ſaith, That as Latine cannot be ſo well Learned in *Sicily*, as at *Rome*; ſo a Religious life cannot be ſo well Learnt in other places as at *Jeruſalem*. *Ubi primos omnium gentium cernimus. Where we ſee the very chief of all Nations.* But the great St. *Auſtin* found means to make theſe Weſtern parts partaker of this glory, for (as his diſciple *Poſſidius* writeth in his Life. Chap. 5.) *He being made Prieſt, inſtituted a Monaſtary hard by the Church, and began with the ſervants of God, to live according to the manner and rule of* the *Apoſtles*. Whence (*o*) St. *Antonin*

(*n*) *Epiſt.* 17. *cap.* 6.
(*o*) *Summa Hiſtoriali Tit.* 15. *cap.* 16. *fine.*

tonin ſaith, *The Order of Chanon Regulars was firſt Inſtituted by the Apoſtles, and afterwards framed Regularly by the admirable Doctor St.* Auſtin: Which is conformable to what we have already cited out of Pope *Eugenius* the Fourth; who ſaith, *That St.* Auſtin *did beautify this courſe of life, with divine Rules which the Apoſtles had founded.* Hence it is the common Doctrin of all, which *F.* (p) *Platus* teacheth, *That St.* Auſtin *was not the firſt Founder, but the reſtorer of this Order, which was Inſtituted by the Apoſtles.* This he proveth by (q) St. *Auſtin* himſelf. *Petilinaus* ſaith he, *raileth at the Monaſteries, and Religious, and at me, as if I had firſt begun this courſe of life.* *Quod genus*

(p) *Lib.* 2. *cap.* 23. (q) *Lib.* 3. *cont. lit. Petil. cap.* 40.

nus vitæ toto orbe notiſſimum neſcire ſe fingit: that is, *He faineth himſelf to be ignorant of this courſe of life, though this courſe be moſt known to the whole world.* St. *Auſtin* then, as you ſee, diſclaims from being the beginner of this courſe of life, which before his days was moſt known to the whole world. But he only *gave moſt Divine Rules*, to thoſe who profeſſed this courſe of life, as well Men as Women.

4. Whence you ſee, how it comes to paſs, that theſe Religious Chanoneſſes of *Jeruſalem*, though St. *James* was their Founder; be alſo ſaid to be of the Order of St. *Auſtin*, for they did embrace the Rule which St. *Auſtin* afterwards gave them. But becauſe St. *Auſtin*'s Rule deſcended not ſufficiently to particulars;

ticulars; therefore the second Councel of *Cabilon*. *Anno* 813. did make the *Thirteen last Canons* of that Councel to serve for Rules. *Pro ijs Sanctimonialibus quæ se Canonicas vocant. For those Nunns who call themselves Chanoneſſes.* And becauſe this was not ſo compleatly done in thoſe ſhort Thirteen Canons, therefore the Councel of *Aquiſgrane*, three Years after did finiſh this work: And for the ſame *Religious Chanoneſſes* did write a whole Book of Conſtitutions, containing Eleven leaves in *Folio*, according to the exact Edition of the Councels of *France*, by *Sirmondus* who puts this Councel. *Anno*. 816. though *Sigebertus* in his Chronicle. *Anno*. 820. telleth us, that that year the Councel of *Aquiſgrane* gave theſe Rules to thoſe Chanoneſſes whom he calleth *Clericales Monachas*, *Clergy*

Clergy Nunns. Of them alſo mention is made in the 4th Councel of *Paris.. Anno.* 829. by the name of *Sanctimonialium Canonicarum*, that is, *of Nunns who are Chanoneſſes.* All this was above Eight Hundred years ago. But theſe Religious Women beginning from the Apoſtles, and ſo long before the variety of Religious Orders began in the Church of God; ancient Authors do not uſe to ſpeak of them, as of Religious of ſuch an Order, as now Writers uſe to ſpeak of Religious Women, becauſe then there was no ſuch variety of Orders, but all theſe Religious Women who did Lead a Monaſtical courſe of life, were Religious of this Order for there was no other for them to be of. This thing many not noting, do think they never read any mention of theſe Religious in Ancient

Authors; and they do not obſerve that the greateſt ſign of Antiquity, is to be call'd, *A Religious, Conſecrated, or Veiled Virgin*, without expreſſing any Order. For this ſheweth, that mention is made of ſuch as were Religious before the variety of Orders did ſpring up in the Church of God.

5. Having thus ſhewed the Antiquity of the Chanon Regulars, and Chanoneſſes of *Jeruſalem*, we will ſay now ſomething how glorious an Order this grew in time to be, when a multitude of other Churches began to embrace the like courſe of life. (r) *Volaterranus* ſaith, *No Religion is ſo much propagated; for the Monaſtaries of this Order* (of Chanon Regulars) *in* Europe *only, be no fewer than Four*

(r) *Lib.* 21. *Commentar. Urbanorum.*

Four Thouſand five hundred ſixty five. As for Saints, (*s*) *Pennottus* doth relate out of *John Nigraville*, (who was the Pope his librarian) *that the number of all the Saints of this Order, which could be gathered out of the ancient Martyrologes and Hiſtorians, according to the teſtimony of Cardinal* Anaſtaſius, *Librarian alſo to the Pope, is above ſixteen thouſand and one hundred.* Whence *Nigraville* ſaith, *That in number of Saints it excels all Religious.* The ſame *Pennottus* ſheweth, *that this Order hath had thirty ſix Popes*, others ſay, *fifty five. Ticienſis* ſaith, *this Order governed the Church five hundred years.* For, in the beginning of the Church, the whole Clergy in chief Churches being Religious of this Order, no others were made Popes. So alſo thoſe who ſay

(*s*) *Part.* 3. *cap.* 50. *num.* 1.

leaſt, affirm with *Pennottus*, that *this Order had three hundred Cardinals*. If any deſire to know more particulars, Let him read *Pennottus* now cited, who with good reaſon affirmeth, the *number of Patriarchs, Archbiſhops, &c. of this Order to be without number*.

6. But I will now return to ſpeak particularly of that Congregation of Chanon Regulars, which began at *Jeruſalem* under St. *James*, and continued under St. *Simeon*, and other Patriarks of that place, of which Patriarks this particular Congregation doth celebrate the Divine Office of above a dozen, all held for Saints in the Roman Martyrologe. And the moſt worthy Cardinal *Jacobus à Vitriaco* (who was ſent Nuntios by the Pope into the Holy Land) in the Book

Book which he called *The Hiſtory of the Eaſt*, Chap. 58. ſpeaking of the Chanon Regulars of the Holy Sepulcher in *Jeruſalem*, ſaith, *They live according to the Habit and Rule of St.* Auſtin. *They have a Prior, to whom, together with his Religious the election of the Patriark of* Jeruſalem *doth belong, which Patriark is to them in place of an Abbot.* So he. Hence I have ſeen diverſe Ordinations made in the names of the Patriark and the Prior of the Holy Sepulcher, always put joyntly together. And this Patriark of *Jeruſalem* for many years was always one of their Order. Yea until *Jeruſalem* was now laſt taken by the Turks, the Clergy of that place was always Religious, even from the time of St. *James*. Hence when *Conſtantine* did build that moſt famous Church at the Holy Sepul-

cher, *that Church* was made the ſeat of theſe Religious Patriarks, and their Religious Clergy. And this was the reaſon (as (*t*) *Pennottus* ſaith) why *Godefride of Bovillion* having taken *Jeruſalem* from the Turks *Anno* 1099. did that very year *place or rather replace the Chanon Regulars at the Holy Sepulcher, in regard that they were firſt inſtituted at that Church.* So he. And now the Order of Chanon Regulars being divided into ſeveral branches, or Congregations, the Chanons who lived at the Holy Sepulcher (brought by *Godefride* of *Bovillion* out of *theſe Weſtern parts*, as *Tyrius* (*u*) ſaith) becauſe they lived at the Holy Sepulcher, were called the Chanon Regulars of the Holy Sepulcher in *Jeruſalem*. This was above five hun-

(*t*) *Part.* 2. *cap.* 41. *&* *cap.* 67. *n.* 1.
(*u*) *Lib.* 9. *cap.* 9.

hundred and fifty years ago. And by and by after, they began under this name to have many priviledges given to them, as appeareth by the Bull of *Celeſtinus the ſecond*, Anno 1144. Which you may read at large in *Pennottus* and (x) *Tamburinus*, in which Bull there be ſet down the names of thirty ſeveral places then belonging to theſe Chanons of the Holy Sepulcher; all which *Celeſtinus* taketh by name under his protection. But I have ſeen the Copy of a Bull of *Honorius the Third*, dated the fifth year of his Popedom, which was *Anno* 1221. in which he taketh under his protection, all the places which theſe Chanons of the Holy Sepulcher poſſeſſed in the Eaſt *at Jeruſalem* (though then loſt) *at Antioch*, *at Conſtantinople*, *at*

 Theſſalonica,

(x) *Tom. 2. Diſp. 24. Q. 4. n. 13.*

Theſſalonica, and other places there named. *And all the Churches they had in Sicily, in Spain, in Polony, in Bohemia, in Hungary, in Styrolia, in Germany, in France, in Lombardy, in Sileſia, in England, in Cyprus, in Moravia*, &c. Hence we may gather, how far in a little more then a hundred years, this particular Congregation of the Holy Sepulcher was propagated. The Religious of this Congregation have had diverſe great privileges from diverſe Popes, and by ſix ſeveral Popes they have been made ſubject immediatly to the Obedience of the Biſhop of *Rome*, and to their own Patriark of *Jeruſalem* and to no body elſe. *Alexander the Fifth* did alſo confirm a priviledge, which, as he ſaith, was granted them before by *Innocentius*, *Nicolaus*, *Benedictus*, *Urbanus*, *Clemens*, and *John*

John his predeceſſors, who did make all the Brothers and Sisters of the Holy Sepulcher, partakers both in their life, and at their death, of all the good works which were then done, or ſhould ever be done in the Roman Church; and in particular, of all Pilgrimages to the Holy Land; of all the Martyrdoms, of all thoſe who ſhould ſhed their blood for Chriſt's ſake, &c. So that even the Siſters, or Nunns of this Order, have had this priviledge ſome four Hundred years.

7. When now the recovery of the holy Land did grow deſperate, this particular Congregation depending ſo much on their chief Patriark of *Jeruſalem*, and of their chief Monaſtery at the Holy Sepulcher, began to decay, and many of their Monaſteries were either united

to other Congregations of Chanon Regulars, or obtained by other Religious Orders, and great part of their Goods given by *Innocentius the Eighth*, to the Knights of *Malta*, for the recovery of the Holy Land, to which Knights (then call'd the Knights of *Rhodes*) he united *the Knights of the Holy Sepulcher*, and ſo they came to periſh. But the Religious Women of this Congregation, even in this little Country of *Liege*, have about a dozen Monaſteries.

8. Thus you have a brief account of the firſt beginning and preſent ſtate of this Congregation. And though by the loſs of *Jeruſalem* and the Holy Land, this particular Congregation of Chanon Regulars hath ſuffered ſo much, yet the Order of Chanon Regulars doth flouriſh at this day

day over the whole world, as you may ſee in *Pennottus*, the chief Writer of their Hiſtory; who in his Second Part. Chap. 67. and 68. Num. 3. ſaith clearly, *That the Chanons of this Congregation of the Holy Sepulcher, both are now, and ever were, one and the ſame Order, as well with the other Chanon Regulars, as whith thoſe very Chanons which were raiſed by St.* Auſtin, *and inſtituted by the Apoſtles themſelves.* This he proveth at large.

9. The Habit of Chanon Regulars was permitted by *Benedict the Twelfth*, to be either White or Black, or of a Whitiſh or Blackiſh colour, with a Surplice over this White or Black Garment. This was the reaſon, why formerly we in *England* call'd ſome White Chanons, others Black Chanons, becauſe ſome

ſome of them did wear under their Surplice, White Garments, as our *Engliſh* Religious Chanoneſſes at *Lovain* and *Bruges* do, others did wear Black, and of theſe laſt there were no fewer then Fourſcore and Ten Monaſteries in *England* at the fall of Religion, as you may ſee at the end of *Hurpsfiela's* Hiſtory of *England*. I note this, becauſe the Habit of the Chanons of the Holy Sepulcher, is juſt the ſame kind of Habit that theſe Chanons who went in Black did wear, and only differeth in a Red Croſs, to ſhew they are of the Congregation of *Jeruſalem*. The Habit alſo of the Chanoneſſes of the Holy Sepulcher, is like the Clergy-Habit; to ſhew they are Religious Women of the Clergy. They wear Black, which is the Clergy-colour over their Black Garments (which are moſt

moſt decent) they wear a White Surplice, which is the eſſential Habit of the Chanon Regulars. Thoſe of the Sepulcher alſo, by their White Surplice reſemble the Angels who appeared in White at the Holy Sepulcher. They wear a Red Croſs on their Surplice, juſt over their heart, to remember with all hearty affection Chriſt's Bloody Paſſion ſuffer'd at *Jeruſalem*, according to that of the Canticles, *Put me as a Seal upon thy heart.* This Croſs is of ſoft Silk, to ſignify Chriſt's moſt delicate Fleſh, taken from the moſt pure Virgin-fleſh of our Lady. It is Red, to ſignify his ſacred Blood. It is double ‡ to put them in mind, that our Saviour at *Jeruſalem* ſuffered a double Croſs, on exterior, the other (and the more painful) interior, by the grief of his mind; for, this is the reaſon

of

of *Daibertus* their Patriark in his Manuſcript, which I ſhall preſently cite. Over their White Surplice they wear at ſeveral times of the year, a long Black Cloak unto the very ground, which meeteth about their neck before with two ſtrings of red Cruel: the one of them ſignifieth the rope by which our Saviour was tied to thePillar, when hewas Whiped; the other ſignifieth the Rope with which our Saviour was ſtretched on the Croſs. Upon theſe Strings there be five Knots, to repreſent the five Wounds of our Saviour. From the day of their Profeſſion (as from the day of their Wedding with their Heavenly ſpouſe) they wear a Golden Ring, Engraven with the Name of *Jeſus*, and the double Croſs which is as it were their Arms. That their Habit might be the better

conceived

conceived, they have ſet forth diverſe Pictures of St. *Helena* in this Habit, ſhe being the Patroneſs of their Monaſtery, and a moſt noble Empreſs of our Nation; and one who by being the cauſe of the converſion of her Son *Conſtantine* the Great, was alſo the cauſe of the Converſion of a multitude of Nations, even as far as from *England* to the furtheſt parts of the *Eaſt*. The Chanons of the Holy Sepulcher have ever had this Saint in great Veneration, as appeareth by all their Ancient Miſſals and Breviaries. She did cauſe thoſe moſt ſtatly Churches at the Holy Sepulcher, at the Crib of *Bethlehem*, and at Mount *Olivet* to be built, and given to them. Here in *Liege* is kept (and hath many years been kept) a moſt ancient Manuſcript made by *Daibertus* Patriark of *Jeruſalem* above five Hundred

Hundred and fifty years ago, for according to *Gulielmu Tyrius* and *Baronius*, he was made Patriark not long after the taking of *Jeruſalem* by *Godefride of Bovillion*. Ann. 1199. and was a man of ſingular ſanctity. He being a Religious man of the Order of the Holy Sepulcher (as he teſtifieth in this his Manuſcript) doth affirm, that St. *Helena* was not only a ſpecial Mother to this Order, but alſo, that ſhe Conſecrated her ſelf to God in it, Died and was Buried in this holy Habit. This being ſo much to the glory of our Nation and this Order, ſeemeth to deſerve particular memory, eſpecially, here being at *Liege* in a Monaſtery of this Order, an exceeding old Picture of St. *Helena* in this Habit.

10. As for their Rule, they follow the Rule of St. *Auſtin*: under which the Chanon Regulars of all places have ſo much flouriſh'd, yet for their greater perfection, the Religious Chanoneſſes of this Congregation oblige themſelves to follow particular Conſtitutions, made for them with very great ſpirit and prudence, *by drawing into a better form the Regular Statutes of this Order, and their Conſtitutions formerly ſet forth*, as it is ſaid in the Apoſtolical Letters of *Urban the Eighth*, dated *Anno.* 1631. *Decemb.* 18. where it is alſo expreſſed, *That theſe Conſtitutions thus newly compiled, do very much avail for the fuller obſervance of the former Rules, and for the perfection of a ſpiritual life.* Wherefore His Holineſs doth *approve and confirm them.* Theſe Conſtitutions

ſtitutions do not oblige under any ſin at all, but the obſervance of them containeth very great perfection joyned with much ſweetneſs. I will ſet down here ſome few particulars.

11. The Chanoneſſes riſe at four in the morning, and go to bed at eight and a half. From half an hour after four, they meditate mentally until five. At five they begin to ſay their Mattins, Lauds, and Prime. The tone in which they read their Office, is a clear, plain, diſtinct, and devout tone, with a pauſe in the middle, and end of every Verſe. Vpon great feſtival days, they may ſing part of it. When now towards ſix a clock all their devotions be ended in the Quire, they go from thence two and two together Proceſſion-wiſe to the work-houſe. If the weather be

be cold, they first warm themselves. Their work is begun with a short prayer. In time of work, some of the elder sit mingled with the younger, for their assistance, and the better observance of order. To take away all tediousness there is for some time read some pious Book, other times some profitable example is recounted, or some devout motetto is sung. At convenient times, the Reverend Mother (so they call their Prioress, or chief Superiour) permitteth them to discourse in a Low voice with one another for some space, though this be done chiefly after dinner, and not constantly, but as circumstances require. At seaven and a half they give over working, and retire to their Chambers until eight. At eight, they go to the Quire, and first sing their Third Hour, and then hear Mass. After Mass, they

they ſay the Sixth, and Ninth Hour. It will be ſome time after nine a clock before all this be ended. Then they go as formerly to their work-houſe until ten and a half. At which hour the Bell ringeth to Examen, and all examin their conſcience for almoſt a quarter, ſo that about ten and three quarters they begin their dinner. During dinner, one readeth at the table, which laſteth about half an hour. After Table, they recreate together for three quarters of an hour, and then it being twelve a clock, they retire to their Chambers until one. At one, they all go to the work-houſe, where they entertain themſelves until it be towards three, in the manner aboveſaid. At three, the Bell ringeth to Veſpers, and doth not give over until all the Religious, coming two and two together from

from the work-houſe, and be entred the Quire. Their Veſpers laſt towards half an hour. Then according to the ancient devotion of this Order, they make ſome Station in memory of the Paſſion of our Saviour: for example, on *Monday* they make their Station to the Garden of *Gethſemany*, viſiting in ſpirit our dear Lord in his Bloody Sweat, *&c.* Thus the ſeaven days of the weak are divided by them into ſeven Stations, by which means they ſtill dwell in ſpirit in the Holy Land, where their Order ſo much flouriſhed, having moſt goodly Monaſteries at all the chiefeſt Holy places, as you may ſee in *Pennottus.* At different Stations; they have different Prayers ſet down in their Book call'd *The Ceremonial*; and at the end of this Prayer, every

one

one ſtretcheth forth her arms in the form of a Croſs, and maketh mentally an act of the love of God, or other acts according to her devotion. When theſe devotions are ended, they go again to the work-houſe until it be five a clock. Then they go to ſay their Compline in the Quire. At the end of Compline they read the Points for their next Meditation, which preſently begins, it being now the half hour after five, and endeth at ſix. Then they go to Supper. After Supper, they Recreate until ſeven and a half. Then for the ſpace of half a quarter, they examine their Conſciences, then they ſay our Ladies Litanies, and the Points for the next morning's Meditation are read unto them: then a *De profundis* is ſaid for the Souls in Purgatory, and ſo all retire with

moſt deep ſilence to their Chambers, and by eight and a half all muſt be in Bed. Thoſe who have Offices, follow alſo this diſtribution, as far as their Office will permit.

12. Theſe be the daily actions of theſe Religious, and their Conſtitutions teach them to perform every one of theſe actions in a moſt pious manner, treating of each action in a Chapter apart. Every day alſo, at ſuch times as they retire to their Chambers, they have their Spiritual Lectures; they ſay the Office of the Immaculate Conception; they take ſome little time to conſider their defects and hindrances from perfection, making daily a particular Examen againſt that which moſt hinders them, or of that which may moſt further them in Virtue.

It

It is also commended to them to say sometimes a little Office of their glorious Father St. *James the Just*.

13. Every Sunday they set some time apart to make a survey or review of all their actions done that week, that so they may mend what is found faulty, and polish what is yet less perfect. At the beginning of every Month, they make the like survay or review of their actions done that Month, which is a rare means to perfection. On Sundays and Holidays all Communicate, and diverse other days prescribed in their Order, as also on *Thursdays* in *Advent* and *Lent*.

14. Every year they renew their Vows, making three days of recollection before hand, in

in which days they take more time for retirement, and make a more exact ſurvay of their actions, making alſo a general Confeſſion from the laſt they made. They ſpend more time in ſpiritual reading, and they add a third Meditation to thoſe two which they make daily, abſtaining from all Recreation, even after Dinner and Supper. Every year alſo, the Quire-Siſters make the Spiritual Exerciſes for the ſpace of five days. The Lay-Siſters do the like every other year. Once in four or five years they all make a longer Exerciſe of eight or ten days.

15. In *Advent* they abſtain from fleſh, as alſo upon every *Wedneſday* in the whole year; *Friday* is a day of particular abſtinence with them, and on this day commonly they make

the discipline which their Rule appointeth weekly to be made, as also for great Eves. For other Penances, they use to demand particular leave according to their devotion and health. The like leave is to be demanded when any desireth to perform the humblest offices, or other acts of humility; for the practise of which Virtue, and for the Upholding of Religious observance, they every *Friday* meet in the Chapter-house, performing their such Penances, and undergoing such reprehensions, as either they ask themselves, or their Superiors for exercise of Virtue impose upon them. The use of Linnen is permitted to all. All are to celebrate the Anniversary day of their Profession with much devotion.

16. All

16. All that concerneth the exact observance of the Vows of Poverty, Chastity, Obedience, and Inclosure, is by their Constitutions prescribed with much perfection. And though when they go to speak at the Grate with secular persons, they may, on most days, speak with the Curtains open, yet more commonly they put a veil over their faces, and come with a companion to the Grate, without some just reason require the contrary.

17. Not by way of vow, but by way of special devotion, they practise a particular Bondage to our Saviour and to our Lady: which devotion the Reverend Mother may communicate to secular persons with participation of all the prayers and good works of her Mona-

ſtery. The particulars of this devotion are expreſſed in a Chapter a part. In token of this their Bondage, when they take the Habit of their Order, they take alſo two little braſs Chains of different Colours, with their little manacle, which they wear about their arm, and kiſs them often, eſpecially morning and evening, expreſſing themſelves from their hart, to be bondſlaves of JESUS and MARIA. And twice in the year they renew this promiſe of their Bondage. Once on ſome Feaſt of our Saviour, and another time on ſome Feaſt of our Lady.

18. It remaineth that we ſay ſomething of the manner of Government of this Order, and of the ſeveral ſorts of perſons admitted into their Monaſteries. They live under the Obedience of

of the Bishop of the place. Their Prioress, after her election, is stable during her life. She hath a Supprioress, and three Discreets for her Councel. With them she adviseth in things that be not of so great consequence, that the Chapter needs to meet about them; for, as for all greater matters, they are to be defined by the Chapter. The Supprioress, Procuratrix, Discreets, are elected and changed at due times by the Chapter. Other Officers are elected and changed also at due times by the Prioress. And all Officers have their particular Rules and Instructions.

19. By their Rule they receive five sorts of persons. First, *Quire-Sisters*. Secondly, *Lay-Sisters*: as most Orders do. Thirdly, it is particular to them, to admit such

Young Gentlewomen who by reaſon of ſome *corporal defect*, or habitual infirmity, are not obliged to keep Quire. Theſe have no voice in Chapter, neither can they bear any of the chief Offices as long as this infirmity and exemption laſteth. Their number muſt never come to be the fourth part of the Quire-Siſters. At the preſent, they have not ſo much as one, and none muſt be thus admitted, whoſe admittance is not in a ſpecial manner beneficial to the houſe, to which otherwiſe they ſhould be in a ſpecial manner very burdenſome. Yet if their defect or infirmity prove in time not to be very conſiderable, they may be admitted to the Chapter, and Offices. Fourthly, they receive *Retired Dames*. Theſe muſt be ancient Gentlewomen of Quality, or Ladies

who

who desire to live a quiet, devout, retired life. They are not oblig'd to make any vow, tho' it be commendable in them, if they make Vows obliging only for the time they stay in the Monastery. They live within the Inclosure in chambers apart, observing certain Rules very sutable to that devout state, as long as they continue in the Monastery. They may wear any modest and grave Habit, yet wearing over their heart the double-silk Red Cross. If they desire it, they may keep a maid, so that she be peaceable and modest. These Dames often converse with the Religious, and sometimes Dine and Communicate with them. A most happy state to be found no where else in our Nation. Fifthly, This Order admitteth *Conuitrices*, or *Penſioners*, who be yet children,

or

or young Gentlewomen desirous of good breeding. These they bring up until they be ripe enough to choose some state of life. They teach them all qualities befitting their sex, as writing, reading, needle-work, French, Musick.

20. The Portions exacted for all these sorts of persons, are no where more moderate then here. For in these present circumstances, they exact only three hundred pound for a *Quire Sister*, comprehending Novisship, Cloathing, *&c.* for a *defective Sister*, five hundred, or four hundred if the defect be not great. Of *retired Dames*, they exact twenty six pound a year; for *Convictrices*, twenty, not finding Cloths Fifteen pound. All these foresaid summs to be paid at *London*.

21.

21. This may ſuffice for a brief notice of this Order. As for the Religious, they have in theſe few years ſo advanced their new Houſe, that now they have admitted Twenty four for the Quire, all *Engliſh* except four, who alſo are not Ignorant of the *Engliſh* Language. They have the comfort to have an *Engliſh* Coledge of the Society of JESUS in the ſame City: ſo that they may ſtill hope to receive all convenient ſpiritual aſſiſtance from the charity of theſe Fathers; which is no ſmall benefit in extern Countries.

FINIS.

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Jo. a CHOKIER, Vicarius Generalis Leod.

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THE beſt and ſhorteſt way from *England* to *Liege*, is by *Holland* to *Rotterdam*, thence to *Boiſleduc*, then to *Maeſtricht*, ſo to *Liege*.

BIBLIOTHECA BODLEIANA